THE

Ld. Bp. of *LITCHFIELD*'s, &c.

Thankſgiving Sermon

BEFORE THE

HOUSE of LORDS,

NOVEMBER the 22d, 1709.

Die Mercurii 23 Novembris, 1709.

IT is Ordered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be, and are hereby Given to the Lord Bishop of Litchfield *and* Coventry, *for his Sermon Preach'd before this House yesterday in the Abbey-Church at* Westminster. *And he is hereby desired to Print and Publish the Same.*

Matth. Johnson, *Cler' Parliamentor'.*

694.d.4
3

A SERMON

Preach'd before the

Lords Spiritual and Temporal,

IN THE

Abbey Church at *WESTMINSTER*,

On the 23d of *November*, 1709.

BEING THE

THANKSGIVING-DAY.

BY THE

Right Reverend Father in GOD,

JOHN Ld. Bp. of *Litchfield* and *Coventry*.

LONDON:

Printed for EGBERT SANGER at the Post-house, at the *Middle-Temple-Gate*, *Fleetstreet*. MDCCIX.

BRITISH MUSEUM

Pſalm xxxi. 23.

O Love the Lord all ye his Saints; for the Lord preſerveth the Faithful, and plentifully rewardeth the Proud Doer.

IT is agreed on all hands, that *David* compos'd this *Pſalm* when he was under ſome very remarkable diſtreſs; either when *Saul*'s Perſecutions had brought him almoſt to deſpair of his ſafety, as in the Wilderneſs of *Maon*, when he was encompas'd by his Forces, and ſeem'd entirely depriv'd of any means to eſcape; or elſe when the unnatural Ambition of his beloved Son *Abſalom*, and the defection of his People had forc'd him to fly from *Jeruſalem*, without any apparent probability of returning thither again. And his apprehenſion of Danger at this time was ſo ſtrong, as almoſt to get the better of his Faith; the experience he formerly had of God's Almighty Power, and Infinite Goodneſs towards him, his own natural Courage, and his Confidence in the Divine Protection, even theſe put together were but juſt enough to keep him from deſponding, and giving himſelf up to a Fate that in appearance was unavoidable.

Do but obſerve how feelingly he expreſſes the anguiſh of his Soul: *Have mercy, O Lord, for I am in trouble, my Life is ſpent with grief, and mine years with ſighing. My ſtrength faileth becauſe of mine iniquity, and my bones are conſumed. I was a reproach among all mine enemies, eſpecially among my neighbours, a fear to mine acquaintace; and they that did ſee me without fled from me. I am forgotten as a dead Man out of mind, I am like a broken veſſel. Fear was on every ſide whilſt they took Counſel together againſt me, they devis'd to take away my life, deliver me from the hand of mine enemies, and from them that perſecute me: make thy face to ſhine upon me, and ſave me for thy mercies ſake.*

He Prays, you ſee, like one in the utmoſt extremity, like one that thought himſelf upon the very brink of ruin. Theſe were dark moments in which he almoſt loſt ſight of the Providence that guarded him: But they did not laſt long, He quickly recover'd his former Confidence, and that to ſuch a degree, that he immediately fell into Praiſes and grateful Acknowledgments, as if his deliverance had been already paſt: *How great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee before the ſons of Men. Thou ſhalt hide them in the ſecret of thy Preſence from the pride of Men. Thou ſhalt keep them ſecretly in a Pavilion from the ſtriſe of tongues. Bleſſed be the Lord, for he hath ſhewed me his marvellous kindneſs in a ſtrong City. I ſaid in my haſt, I am cut off from before thine eyes, nevertheleſs Thou heard'ſt the voice of my ſupplication when I cried unto thee.* And then follow the words of the Text, as a very proper and ſeaſonable addreſs to all that depended upon

upon God's Protection, *O Love the Lord all ye his Saints; for the Lord preserveth the Faithful, and plentifully rewardeth the Proud Doer.*

Here we may observe, *First*, That God is a secure refuge, a Rock of Defense to all that trust in him, *He Preserveth the Faithful.*

Secondly, That he so far espouses their Cause, as to take Vengeance of their Oppressors, and turn their wicked designs upon their own Heads, *He plentifully rewardeth the Proud Doer.* The Man who in Confidence of his own strength, or upon presumption that God will not interpose, dares to violate the rules of Justice, to oppress the Good and Virtuous, and persecute the Faithful: Him the Vengeance of God will certainly overtake.

Thirdly, That this is a very reasonable inducement with the True Worshippers of God to heighten their Veneration for, and establish their Confidence in him. *O Love the Lord, all ye his Saints, for the Lord preserveth the Faithful*, &c.

In these three Heads we have the full import of the Text, which at another time I should insist upon, and consider 'em distinctly in a different manner from what I now intend to do: But at present I beg leave to make them rather the occasion than the subject of Discourse.

We cannot but observe how applicable they are to our selves and our own Circumstances. Whether we look back upon what has befaln this Church and Nation since the Reformation: Whether we reflect upon

the

the extraordinary, and almoſt unparallel'd Cauſe of this Thankſgiving, the Noble Work God has lately wrought for us; or whether we conſider the Strength, the Malice and Subtilty, the indefatigable Induſtry and Obſtinacy of the Enemy, and how near God has brought him to a neceſſity of hearkening to reaſonable Terms.

No People under Heaven have more ſignally experienc'd God's Protection than we have done; none have ſeen their Enemies more wonderfully, or more ſhamefully defeated; and therefore none have greater cauſe to rely ſtill upon God, to take Courage, and animate themſelves, in an humble Confidence that He will ſtrengthen their Hearts, and Hands, and bring the Work He has hitherto ſo eminently proſper'd, to the deſired Iſſue. And, O may it pleaſe our Almighty Protector to give us Grace, to celebrate his Praiſe with Hearts truly Thankful for the abundance of his Mercies. That we may Love him ſincerely with all the Powers of our Souls, (*i. e.*) make his Service, and our conformity to his Will, the Joy and Buſineſs of our Lives.

The greateſt Bleſſing that can befall a People in this World, is to be under ſuch an Adminiſtration of Affairs, as that they may poſſeſs themſelves and their Eſtates in Peace, be ſubjected to no ſort of Tyranny, whether it be exercis'd over the Mind or Body; but have their Conſciences, and their Judgments free; have the Truth ſet before them, and be at liberty to cloſe with and embrace it: Have their Purſes and their Fortunes their own, and enjoy 'em as they ſee good, without other Limitation or Reſtriction than what

what the Laws of God and their Country bring 'em under.

These are Blessings not enough to be valu'd; and if not peculiar to the *British* Nation, yet possess'd by it in a fuller measure than any other that we know can boast of. 'Tis true, they have been preserv'd at a vast expence of Blood and Treasure, but they have not been too dearly purchas'd; nor can any Man pretend to Love his Country, and to understand wherein the Happiness of it consists, that would not joyfully hazard his Life in such a Cause. And if this be rightly consider'd, we presently discover the Infinite goodness of God towards us in all Ages, and the mighty reason we have to endeavour to make our selves worthy of his Protection.

There are two Powers perpetually struggling to bring our Minds and Bodies under an ignominious slavery: Both of 'em would rule Arbitrarily and Absolutely, and envy us the happiness of living like Men, (that is) like creatures endued with Understanding and Will. And if we reflect upon the subtilty of the one, and the strength of the other, and that neither of them stick at any means to accomplish their enterprises; we may conclude of our own Civil and Ecclesiastical State (as the *Psalmist* did of that of the *Jews*) *That if the Lord himself had not been on our side when men rose up against us, they had swallowed us up quick when they were so wrathfully displeas'd at us, the waters had overwhelmed us, and the stream had gone over our Souls.*

Many Hundreds of years our Ancestors and all *Europe* were in Spiritual Bondage to the Church of *Rome*, forc'd to receive her imperious Dictates as the rule of Faith

Faith and Practice, without daring to have recourse to their own Eyes, Ears, or Understandings: The Scriptures, those Fountains of Celestial Light and Wisdome, were shut up and withheld from them, and nothing was represented to 'em as more Dangerous and Heretical, than to be inquisitive and search after Truth. But in process of time, it pleased God to raise up some Active and Zealous Spirits that began to discover to the rest of Mankind the Darkness they were kept in; That instead of True Religion and a Reasonable Service, they had nothing but Superstitious Idolatrous Practices, with a blind implicit Obedience to the Priest, the Basis upon which his Dominion stood: And it is not easie to say how all Hearts at that time were possess'd with Indignation, and resolv'd to throw off the Yoke. In this Island and the Dominions belonging to it; in *Germany* and the *Low-Countries*; in *France* and *Poland*; in *Sweden*, and in *Denmark*; the Progress of the Reformation was swift to a Miracle: All Eyes were open, and all Ears were greedily attentive to the Truth. Even in *Italy* were the Pontiff Reign'd, and in *Spain*, where the People were universally abandon'd to Superstition, Ignorance, and Pleasure, there did not want many that were willing to bear testimony to the Truth, till the Barbarous methods of the Inquisition stop'd their Mouths: For when the Bishop of *Rome* saw that all was at stake, he not only set up this Inhuman Tribunal, the Cruelties whereof exceed all that ever were invented by the most exquisite Malice of former Ages, but clos'd in with the Ambition of *Philip* II. King of *Spain*; and to secure his own Power, was willing to promote his

Designs.

Designs. This was a Bigotted and a Mercileſs Prince; it is incredible what Slaughter he made in the *Low-Countries* by his outragious Executioner the Duke of *Alva*, and in all other Places where his Power reach'd; nay, for a ſure proof of his inveterate hatred to the Proteſtant Principles, he gave up his own Son *Charles*, a Prince of great hopes, to the Mercy of the Britiſh Inquiſitors, becauſe he was ſuſpected to favour 'em; and that he might wound the Reformation in its Principal and Vital Part, he prepar'd the famous, and never to be forgotten Invaſion in 1588, ſet out a Fleet of Ships, ſuch, as for their monſtrous bulk and the number of them, were never ſeen before, ſtor'd them abundantly with all things neceſſary to ſo great an enterprize, not forgetting (as Hiſtory informs us) great variety of Inſtruments of Cruelty, that were to be made uſe of when they had ſubdu'd this Place; ſuffer'd his Vanity to give this Fleet, this Fleet that in appearance was truly formidable, the name of *Invincible*; and then bid it go and Conquer *England*, and exterpate that deteſtable Hereſie that had prevail'd there, without ſenſe of Remorſe or Pity; without regard to Sex, Age, or Degree: But here the Lord made bare his Arm in the Defence of this Land, and Protected the Glorious Queen *Elizabeth* in ſo viſible a manner, that like *Deborah*, the Stars in their courſes fought on her ſide. The Lord blaſted the deſign with the Breath of His Mouth, and Wind and Storms fulfill'd his Word. And as the Admiral and Captains then employ'd by the Queen, were Men of Honour, Probity, and true Courage; ſo God ſtrengthen'd their Hearts; enabled them to look upon thoſe floating Caſtles with Con-

tempt; and by his assistance, with Bravery and Resolution to vanquish 'em. It was not the Pope's Blessing, nor his Consecrated Banner that could save 'em; his unchristian Curses which he poured forth very plentifully upon this occasion, flew over the *English* Heads, or rather Recoil'd back upon those to whom he had been so prodigal of his Indulgences; and the defeat was so signal, that the Wrecks were seen upon every Coast, and scarce one of them remain'd to go home and tell the News.

This was a stroke never recover'd by that Aspiring Prince; he soon saw and felt the *English* Fleets upon his own Coasts; he was so far from coming any more to disturb the Peace of this Country, that the Magnanimous Queen carried the War home to him; took his oppressed Subjects of the *Low-Countries* under her Protection; Supported them in spight of all his Force; nor could the inexhaustible Riches of the *Indies* make him a match for her. She repos'd her confidence in God, and He never fail'd her in extremity: A great many villainous designs against her Life miscarried, and the mischief turn'd upon the contrivers Heads; so that she finish'd a long Life and Reign with Glory, and left her bright Example a Pattern to Posterity.

For some time before and after this Invasion, we have a Scene of Hellish Plots and unheard of Perfidiousness, and unmerciful Executions in most parts of Christendom: The *French* Protestants are lull'd into security by specious Favours, a pretence of Confidence repos'd in 'em, and a great Alliance concluded as the bond of a lasting Friendship; and then at a day prefix'd, are Butcher'd without distinction.

That

That Infernal contrivance of the Gun-powder Treason; certainly known, and bless'd, if not form'd and design'd at *Rome*; was yet a more extensive and greater Masterpiece of villainy: Where the Royal Family, and the two Houses of Parliament were to have perish'd at a blow; and the most considerable Persons that were absent, to have been cut off afterwards by a party of Papists that waited for the signal.

But the Almighty and for ever Adorable Providence of God (which for ends best known to it self, suffer'd the implacable malice of the Adversary to fall so heavy upon the Heads of our Friends and Brethren abroad) was always pleas'd to interpose and shelter this Favourite People: The deep laid secret came to maturity, came to the very point of Execution; but then God laid it open, shew'd in a full discovery the frightful danger, and never suffer'd 'em to feel the least part of it. *O Love the Lord therefore all ye his Saints; for the Lord preserveth the Faithful.*

The Ambition that is carried on under pretence of Religion, is much more indefatigable than that which has only Civil power for its object; and there are many good Reasons to be given for it which I have not time to insist upon; but it is true in Fact beyond Contradiction. There are many Ancient and Modern Examples of restless spirits that have been check'd and cow'd by frequent disappointments, and their tow'ring thoughts brought low: But Popery is never found to be quiet; the same baffled design still is and will be carried on, till God is pleas'd (as one day we trust he will) to open their Eyes, and convert their Hearts.

That Fortunate and Victorious Emperor *Charles* the 5th, was not always so tractable to the Church of *Rome* as she desired, nor cou'd she bring him entirely into her measures, but she enter'd into a closer correspondence with his Son, till by a concurrence of many and strange Causes, that Prince was brought below the Fear or Envy of his Neighbours. Then She betook her self to the *French* King: And tho' her trusty Votaries the Jesuits are in the Cabinets of all the Princes of that Communion; yet for the better part of this last Century they are thought to have serv'd none faithfully but him: And he in requital has been wrought to a belief that her Enemies are his; under which notion he has weakned himself, and his Country, by destroying and driving away the best and most useful of his People. He has seem'd to make it his Principal care that her Empire might go hand in hand with his: Nay, where he has rested and paus'd, and by a pretended Peace suspended his own farther progress, even there he has taken care that her Interests should go on, and her Dominion extend it self.

Now since the case stands thus with us, since neither Truce nor Quarter is to be had with *Rome*, nor Peace with *France* longer than we have Power to enforce it: How valuable must those Victories be with which God has of late years bless'd our Arms, and how much reason have we to rejoyce in his Salvation!

The great struggle heretofore for the Empire of *Europe* was betwixt *France* and *Spain*: They were the two contending Potentates, and the business of other Princes and States was to save themselves, by preserving as equal a poise as they could betwixt them; that neither

the

the one nor the other might gain too great a superiority: But since the mighty declension of the *Spanish* Monarchy, occasion'd (as far as second Causes are discernable) by the expulsion of the *Moors* and *Jews*, the vast multitude of Religious Houses, and Military Orders, and the great Governments and Plantations in *America*, which have exhausted the Country of Men; and their unaccountable ill management and ill Husbandry that have rendred their prodigious Riches useless, the name of *Spain* has been supported by her Neighbours: At the expense of their Blood and Treasure, in a great measure have her scatter'd Dominions been preserv'd. But now *Spain* is for the most part in *French* hands; and if the remaining Branch of the House of *Austria* were subdu'd, what could stop the progress of the *French* Arms? When those multitudes of disciplin'd Forces, which are now divided into separate Bodies, and at a very great distance from one another, should come to be united in one or two great Armies, the Power of God is the same, but outward appearances would be strangely alter'd, and an Heart not fortified with Divine Courage would melt with fear at such a thought; and this throughout the whole course of the *French* King's long, and till of late prosperous Reign, has been the subject of his Politick Schemes and Designs; and he has more than once been very near the accomplishment of it.

How has he broken the Force of the Empire, by prevailing with some Princes to be unconcern'd, by feeding the vain hopes of others, and awing the rest? How has he ambarras'd the Emperor's Affairs by assisting the common Enemy of Christendome against him,

him, fomenting the Diſcontents and Unquiet humours of his People, and by more indirect and ſecret ways, fruſtrating his Counſels, and circumventing his Deſigns? And, as a finiſhing ſtroke to all the reſt, he found means to bring the Duke of *Bavaria* with his Brother of *Cullen* into his Intereſts, and ſent him at the Head of a Powerful Army into the Hereditary Countries. I need not ſay what apprehenſions this caus'd at *Vienna*, how the News of it was receiv'd by the reſt of the Confederates, or what Conſequences they ſuſpected from it: That is ſufficiently ſeen in the preſſing inſtances the Emperor made for Succours, and the ſpeed wherewith they were diſpatch'd to him by our Queen and the States. Nothing but extreme neceſſity could have induc'd them to ſend ſo conſiderable a Force by ſuch long Marches, and through ſo many difficulties, to a place where after all they could hope to do nothing, but with manifeſt hazard, and under all imaginable diſadvantage: But the Bravery and Conduct of our Generals, and undaunted Courage of their Men, carried them through all obſtacles to a compleat and glorious Victory. A Victory ſo great, and of ſuch conſequence, that Providence thought it enough to make us digeſt with Patience ſome Diſadvantages that the enſuing year brought along with it; ſince when we have been Bleſs'd with a ſeries of Succeſſes, every Campaign has ended in the enlargement of our Borders, and every Action has been attended with ſomething ſurprizingly advantageous. God has been pleas'd to demonſtrate his Preſence with us, by ordering ſomething ſtill in the Courſe of our Military Operations, above what the Wiſdome, Application, and Conſtancy

of

of the Generals (Great as they are) durſt have promis'd themſelves: And of this, the late Victory, which we are now aſſembled gratefully to acknowledge, is a ſignal proof.

The Greatneſs of a Victory is commonly computed by the ſlaughter and havock that is made of the Enemy, and the little damage ſuſtain'd on the Conquering ſide. It muſt be confeſs'd this was Bloody on both ſides: But then if the advantageous ſcituation of the Enemy, and the ſtrength of their Intrenchments are duly conſider'd, it will be acknowledg'd that no Action could be more for the Glory of the Confederate Arms. Our Friends ſeem to have had the ſtrongeſt apprehenſions when all was over, when they view'd the Ground in cool blood, conſider'd the diſpoſition of the Works, and the difficulties of the Attack, they were ready to charge themſelves with raſhneſs in the attempt. But God, who Bleſs'd the undertaking, rais'd their ſpirits to it: 'Twas his doing, and the more evidently ſo, becauſe marvellous in the eyes of thoſe that were his Inſtruments. *O Love the Lord therefore all ye his Saints; for the Lord preſerveth the Faithful.* And if we would know how far he hath rewarded the Proud Doer, we need only look back upon the Grandeur in which he ſtood ſome years ſince, and compare it with the circumſtances of his preſent Condition. Time was when he thought his Empire ought to be extenſive as the light; that he might carry his Arms where he pleas'd, without other pretenſe than the encreaſe of his Glory; That it was his Prerogative to give Laws to all about him, and that whoſoever diſputed his Dictates affronted him. His Riches, his Strength, and the Policy of his

his Councils, made him truly formidable; and many thought it adviſable to make the beſt terms they could with ſuch an overgrown Power, rather than hazard all in a ſtruggle ſo vaſtly unequal. But how has it pleas'd the juſt Providence of God to change the Scene!

We now ſee the emblems of his Pride and Vanity amongſt the Trophies of his Enemies; Infirmities grow upon him, and the tedious Hours are worn away in anxious Thoughts. His Miniſters are wrack'd with diſtracting Cares; and his Children are diſſatisfied with the Adminiſtration: His Revenues fail, and his People murmur: Every year reſtores ſomething of his former encroachments, and does Juſtice in ſome new Advantage to his injur'd Neighbours. And (which is moſt terrible) Heaven it ſelf declares againſt him, denies him fruitful Seaſons, makes his Land abortive, and deprives the miſerable Inhabitants of a neceſſary ſubſiſtance. But I muſt not dwell upon this part, 'tis dreadful to ſee even our Enemies under the hand of God, humanity cannot forbear to ſympathize with 'em, and tho' they hate us, they are proper objects of our Pity. And oh may it pleaſe Almighty God to grant, that this puniſhment of his, may work in the Heart of that obdurate Prince, a diſpoſition to juſt and moderate Counſels, that may end in a firm and laſting Peace.

Give me leave now to make two or three Inferences from what has been ſaid, and ſo I ſhall conclude. And *Firſt*, If the Faithful are the Perſons whom God preſerves, if the Saints only have claim to his Protection: Then it is our principal intereſt to deal uprightly with Him and with our ſelves, the buſineſs of Religion muſt be our ſerious care, we muſt endeavour to underſtand, and then hold faſt the Truth. The

The *French* King in his most solemn Declarations, at Home, at *Rome*, and at *Madrid*, has profess'd that the War he carries on is a War of Religion: He has endeavour'd at *Rome*, to bring upon the Emperor and other Princes that are in that Communion, a suspition of their not being sufficiently well affected to her Interests, because they oppose themselves to his Designs. He would not have it thought that a thirst of Dominion makes him invade the Rights of his Neighbours, but a Zeal to promote the *Roman* Faith, and prevent Heresy from spreading it self. Now if this rowses us to be upon our Guard, if *Protestant* and *Reform'd* are names that are still dear to us, How much more would they be so, if Men rightly understood their full import and worth! If they were throughly appriz'd of the falshood, absurdity and wicked tendency of the *Romish* Doctrines, and knew that their own Church offer'd nothing either to their belief or practice, but what is most agreeable to the Word of God, and the genuine dictates of Reason; and aims at nothing but to promote their present and future happiness: But I doubt the hatred and displeasure which a great many have conceiv'd against *Rome*, is rather customary, than rational. Our Ancestors who were persecuted for Righteousness sake, and felt the *Tender Mercies* of *Popery*, endeavour'd to Paint it in its true Colours, that their Children after them might neither be hurt nor deceiv'd by it: So the Name still carries a terrible and odious sound to a Protestant Ear; but I fear a great many would be puzled to give a Reason for it. A multitude of her barbarous Acts are fal'n into oblivion, others by subtle artifice and uncommon assurance are

call'd in question; few will be at the pains of searching past Records, scarce any will be prevail'd upon to examine Principles, and seriously consider their natural tendency: So the frightful Character wears off apace, the Wolf every day gets farther into the Sheeps-cloathing, and will at last come to be look'd upon as tame and harmless. Would to God People would be wrought upon to consider how despicable and how dangerous this neglect of Knowledge and Instruction is; it leaves them open to the insinuations of Error, liable to be carried away with every wind of false Doctrine, exposes them to Contempt, and covers them with Shame, when they are call'd upon to explain their own Principles, and forced to betray their unpardonable Ignorance. Nay, as I observ'd before, it will in time lessen that Aversion they have been bred up with to the Popish Principles: That Aversion upon which they may assure themselves their Liberties and Properties depend; which will not long be preserv'd after it.

The Papists are generally Civil and Well-bred, they are train'd up to a decent inoffensive Behaviour, and are so dextrous in Conversation, that they seldom fail of insinuating themselves into the good opinion of those they are acquainted with; and therefore People who know nothing of their Doctrines, and of the Slavery in which they are held by their spiritual Guides, but by Report, are very apt to suspect they are misrepresented, and injur'd: They are not easie to be perswaded, that so fair and plausible a Carriage can cover malicious and bloody Designs; That such Men would propagate their Religion, when occasion serves, over the

Necks,

Necks, and through the Hearts of their Protestant Friends, and trample under foot all Relations and all Obligations that stood in their way: But this is certainly true. And if they will not vouchsafe to be inform'd in their Principles, and see whether they carry 'em; if they will not learn from ancient Histories of undoubted veracy what those Principles have in fact produc'd; if they will not be sensible how they have operated of late years, in *France*, in *Germany*, in *Bohemia* and in the *Palatinate*; if they will not look a little more than Twenty years back at Home, and see what work they then made, and how fast they began to discover themselves; If they will not, I say, be at these pains, or if any indirect views, any passion or prejudice blind their Eyes, God may in his Mercy still Shelter and Protect 'em; but 'tis much more likely he should leave 'em to repent their folly, and learn the Truth from Experience.

A *Second* Inference to be made is, That if God preserves the Faithful, then we must never forget that the work is his; we must not transfer his Glory to another, nor repose our confidence in any other Arm. Men are too inclinable to fix their Eyes upon second Causes, and do not always look beyond 'em to the Invisible Hand that Directs and Governs: But if a General has Wisdom and Intripidity, we ought to consider that God fills his Breast with those glorious qualities; 'tis he that gives 'em; nay, 'tis He that orders and makes 'em useful. If a Band of Men are possess'd with Resolution, so that they seem insensible of danger, and surmount difficulties that, humanly speaking, were insuperable; 'tis God that elevates their Spirits, 'tis

he ſtrengthens their Hearts, He Leads them on; they Conquer firſt, and wonder afterwards. This, I ſay, is the caſe where nothing is evidently diſcernable but the Conduct of the Leader, the good Diſcipline of them that follow, and the Courage of both. But how often is it ſeen that ſomething falls out in the courſe of an Enterprize quite beſide and above the firſt Deſign. An Error ſometimes has prov'd Fortunate; and too much care in others has been the occaſion of Miſcarriage, their own Batteries have been turn'd upon 'em: Thus we are accuſtom'd to think, and thus we have learn'd to ſpeak; but theſe are the Operations of God; 'tis by theſe Means he is pleas'd to ſhew that he is the Supreme Director of Affairs; That all Events are in his Hands; That he putteth down one and ſetteth up another.

Let it not be imagin'd I ſay this to leſſen our Obligation to thoſe that have fought our Battels; for we cannot eaſily exceed in Honour and Acknowledgment to ſuch as hazard their Lives in the Service of their Country; eſpecially to thoſe upon whom the deliberative part is incumbent. How great is their Care and Sollicitude whilſt their Projects are upon the Anvil? And who can expreſs the impatient agitation of their Spirits, the Pangs and Anguiſh of their Minds whilſt Matters are in ſuſpence, and the Event doubtful? The leaſt falſe ſtep tarniſhes their Glory, and Misfortune, even without fault, makes the ungrateful ready to cancel the Merit of their paſt Services: So that none but themſelves are able to tell us what they feel upon ſuch occaſions, and it is almoſt impoſſible for us to ſet too great a value upon their Labours;

but

but ſtill they are God's Inſtruments: He is our Sovereign Benefactor, He is our Saviour and Redeemer.

A *Third* and the laſt Inference I ſhall make is, That ſince God rewardeth the Proud, we ſhould be extremely careful not to enter into that Character; for if we do, we provoke him to leave our ſide, and our guilty Conſciences will tell us the fault is our own when we find him on the contrary part. And this Caution is moſt neceſſary in the happieſt Seaſon: For Proſperity is Leaven to the Mind, it makes the Paſſions work, and ſwells the Deſires; Leads a Man oftentimes beyond the limits of Modeſty and Juſtice, and ſometimes tranſports him beyond all bounds, to a vain Preſumption of his own Strength, the ſureſt preſage of an enſuing downfall. But if we will ſecure God on our ſide, we muſt reſt entirely upon his Protection; uſe no indirect methods of advantage, nor go out of the ways that he preſcribes; we muſt not tranſgreſs the Rules of Charity and Mercy, we muſt not forſake Truth and Integrity, we muſt not, in ſhort, treat our Enemies as they treat us; but with Prudence and Circumſpection, Conſtancy and Reſolution, guard againſt their Deſigns, and repel their Injurious Attempts: And when that is done, keep always in a diſpoſition to receive them as Friends, when they are ready to Repent and lay down their Enmity.

Which God of his Mercy Grant may ſoon come to paſs, for the ſake and through the Interceſſion of his Son; for the Benefit of his Spouſe the Church, for the Peace and Quiet of Europe, *and particularly for the Advantage of our moſt Excellent Queen's Dominions, in their Eccleſiaſtical and Civil Intereſts.* Amen.

FINIS.

but ſtill they are God's Inſtruments: He is our Sove-
reign Benefactor, He is our Saviour and Redeemer.

And the laſt Inference I ſhall make is, That
ſince God rewarded the Proud, we ſhould be extreme-
ly careful not to enter into that Character; for if we do,
we provoke him to leave our ſide, and our guilty Con-
ſciences will tell us the fault is our own when we find him
on the contrary part. And this Caution is moſt neceſ-
ſary in the happieſt Seaſon: For Proſperity is Leaven
to the Mind, it makes the Paſſions work, and ſwells
the Deſires; it adds a Man oftentimes beyond the li-
mits of Modeſty and Juſtice, and ſometimes tran-
ſports him beyond all bounds of Reaſon. Even at
his own Strength, the ſtrift preſſes of fall
downfall. But if we will before God or
muſt reſt entirely upon his Protection; we
meaſures of advantage, nor go out of the
lid principles; we muſt not tranſgreſs the
Charity and Mercy, we muſt not tranſ
Integrity, we muſt not, in ſhort, tr
as they treat us; but with Prudence and
on Conſtancy and Reſolution,
Deſigns, and repel th
when that is done, keep
receive them as Friends, when they
pent and lay down their Enmity.

May God of his Mercy Grant
for the Sake and through the Interceſſion
Benefit of his Sponſe the Church, for
Europe, and particularly for the
Excellent Queen's Dominions,
Civil Intereſts. Amen.

FINIS